DUTLOOK FOR THE FUTURE.

Oninions of Representative Colored Men in Several Localities.

EMIGRATION, OR AMALGAMATION?

The Separate Car Law and Other Examples of Prejudice.

Over a quarter of a century age the solored people of this land were freed from slavery and endowed with citizenship. It was contended then, and is believed yet by the majerity of the people, in the North at least, that a satisfying future awaited these people as a free element in the population of this country. Recent legislation in the South, where several millions of them live, and events in the North and South have, however, developed the question whether freedom is really a success with the negro. It is not proposed to deal here with the much-discussed economic phase of the matter. The supreme question to-day is, not what the nation shall do with the negroes, but what the negroes shall low on an equality with the white people of this country? Do they get their civil rights after these twonty-live years of freedom? Whatdo they look forward to in this country? Do they believe that their future lies here! The Sun has asked these questions of thinking negroes in various parts West and South. Their replies are of unusual interest.

The recent passage of separate car laws in

several Southern States is significant of the feeling of the whites toward the negro. The had forbidden intermarriage. Whites and blacks were provided with separate schools. The white people insisted that their fellow Christians of darker has should worship God in churches of their own. The unwritten law of the South, setting the negro to one side in everything approaching a social relation, was enforced relentlessly. The separate car law, known collequially as the "Jim Crow Car law." is an indication that the lines are contracting still further instead of broadening. Renders of the newspapers have not failed to note the lynchings and other deeds of violence in the South and West in which the negro has been the sufferer, nor have there been lacking instances in the North of a race projudice on the part of the whites, which is surely not in accordance with the spirit which made the negro free. Magazines and reviews have been crowded with articles dealing with the "negro problem." written in a spirit which indicated that the rifters regarded the negro not as a fellow eltizen with themselves of this free country but as a burden which this country was bound to take care of or dispose of as best it might. No thinking man can doubt that in the quarter contury which has passed the promises of those who freed the negro from slavery have theen realized. Is the negro himself autisfied with his progress and condition to-day? A few months ago the ship Liberia left her

pier on the East River, bound for the Black lepublic on the west coast of Africa. Among har passengers were sixty or more negroes. and South Carolina, the plantations of Tennessoa and the orange groves of Florida. Many of them had never met before. They were poor, ignorant, and superstitious, but fairly representative of the great bulk of the were going to Liberta, the negro republic, find a home where they could be rosily free. A number of them were preachers as important as the others, and to them the rest looked with respect and admira-tion. The preachers talked of the wrongs of the American negroes of to-day, and told why they and their fellows were flying to another continent. There was no such thing as freedom for the negro in this country, they show in this land of freedom for the colored man. The white man had all the money, and while he interfered very little with the black man, be made it impossible for him to acquire wealth and real independence. The white man monopolized business and the provatronage, the efforts of the black man to rise There was nothing for the black man except manual toil and servile employ; there was no chance for him in the management of the Etate and nation. If he remained here he must be content to remain an enfranchised to seek their own land. When God rande their race He placed it in Africa there to remain. The pegroes who came to this country came not of their own volition. They would go back, and on the soil which God gave them they would build up a nation of their own where

the white man would not oppress.

Although the opinions expressed by negroes in these columns are in the wain hopeful, it is a fact that a spirit of dissatisfaction and unrest possesses the race. Petween the lines of the expressions may be read the story of their disappointment. The most honeful among them look ahead for generations. There is nothing in the present. The negroes are a cheerful and long-enduring people. They seldom complain of their wrongs. But there is significance in this movement toward emigration, although it is regarded by the majority of the race as ill advised and eventually futile. There is significance in the fact that its chief advocate is Bishop W. H. Turner, one of the most advanced and widely influential colored men in the country. There is significance in the fact that agitation is wide-spread and growing, and that professional men as well as the ignorant workers of the plantations believe in the movement.

A month or two ago a steamship from Liverpool landed a handful of ragged and sickly negroes at the Barge Office. They had re-turned from the Black Republic on the coast of Africa, where they had sailed a year before. They told stories of hardship and destitution almost unbelievable. The country was new and wild; the ground had to be cleared before before it yielded satisfying crops; it was next to impossible to make a living; fever lurked in the bush; starvation and distress was on

in the bush; starvation and distress was on every hand.

These are not the only emigrants who have peturned ruined and fever stricken from the centinent they call their tatheriand. But their experiences do not deter others. Hardship must be expected in a new land. Bishop Turner tays; a nation is not made in a day. If the negro wants real freedom and is persuaded that he sance have it in this republic of tyrannous whice, he should be ready to make sacrifices, to suffer even, for the cause.

This Liberian movement is not the only one among the Southern negroes which betrays thair dissatisfaction and unrest. Countless rejects of emigration to new lands in the wast and the Southwest are promulgated, agistors go from sown to town haranguing the colored population and urging settlement in unoultivated lands, like Okahoma, for instance, where they assert, the negro can build up or himself a home and acquire, by reason of his numbers and his early appearance on the same social and political importance. Doubters some of these aritators are talking in the masses to land speculators, but the majority, it is believed, are actuated by the wish to benefit their race. The eagerness with which they are listened to, and the fact that

Why Discouragement Exists. Conversations with a number of well-informed colored men in this city, particularly with those who have not made the successes of their race, and, for that reason, may speak fact that the rank and file of the colored peo couragement for their future as it is in the There are enthusiasts among them, however and from these it is learned that the ultimate hope of the masses lies in amalgamation. A colored man said that his race generally looked forward to the time when there would be no distinction of color in this land, because there would be no difference in color. They thought the time might be many, many generations ahead, but that it surely would come The almost fierce determination on the part of Southern whites to prevent any mingling of the races they construe into a fear on the part

of the whites that this annihilation of color lines shall come to pass eventually. "Most of us believe," he said. "that the temperate woirit of the North will, in the course of a century or two, perhaps, force its way to the South, and that social barriers will be done of the United States not only is inter-marriage not prohibited, but colored men have no difficulty in obtaining white wives. On the border, we are told, marriages which mix the races are more common than marriages be-tween colored people. We think this is an encouraging sign. In this part of the country, and in fact all over the North and West, intermarriage is not forbidden by law, and it occurs to some extent. Now, as the colored race draws closer to the whites in education and refinement, business and wealth, we believe that this epirit will spread all over the country. and that some day there will be no negro, no white man, as distinct from such other.

That view is not shared probably, by many of the more advanced colored mon. They lock forward to the existence of the race here as a race, as far as hone ties are concorned, but hope for a political and business equality which knows no color. The theory of amalgamation, however, appears to be deep scated among the masses.

which knows no color. The theory of amalgamation, however, appears to be deep seated among the masses.

"As a matter of fact," said a colored man of influence in this city, "there is a prejudice at the North which is more to our disadvantage in practice than that of the South. For that reasy, the colored man in Northern States are not fisherly so procressive as they are South, nor do I see as much hope for them here. In the North there is absolutely nothing open for us to do except such menial employment as house service and the degraded kinds of hard how. We are shut out of the trades. White-carpenters, will not work on the same house with a negro, although he may be a rest master in carpentery. Brickleyers will strike if a negro is employed to do anything better than carry the hol for them, one never heard in the North of a negro shopkeeper having a white customer. The business offices refuse us employment except as porters or measengers. There is no field of houset effort anywhere in the North, except, perhaps, in some sould country towns, where the negro has any chance to rise in the world. To be sure our children have access to your public schools. We can attend your churches; we can will alongside of you in your cars; we can waik the same streets side by side without insuffice; master in short, we are free citizens here. But that is all. We are carred from any chance of making life a surecas from a financial or business point of view. There is no loope for the enforced race in the North.

"We are better of in the South in spike of our oppression. We are strong enough there numerically to compet some recognition of our right to live and get ahead. There are not write me, enough in the South in spike of our oppression. We are strong enough there numerically to compet some recognition of our propersion. We are strong enough there numerically to compet some recognition of our right to live and get ahead. There are not write me, enough the strong of the work with us the vide of the work. If we have the south t A NEW TORKER'S OFFICIAL

The Negro in the South.

South Carolina, and known popularly as "the

Baptlet Bishop," replied to the questions in

this way: "The colored people of the United

tates, and especially the large proportion of

them living in the Southern States, are an ex-ceedingly hopeful people. Indeed the race has

always been hopeful, even in the dark night of

slavery. They hope for brighter days and better things in this country, which is the only home they know. These homes of an oppressed people are well founded, and doubtless will be realized. A race that has accumulated \$250,000,000 worth of proper-ty since the war, whose progress in orals and education gives the lie to all ts enemies; a race which has pushed its repsentatives into State and national halls of egislation and positions of responsibility in he country-such a people, surely, has no need to fear or be hopeless as to their future. "But the future advancement of this race is to be in the face of formidable difficulties and against many odds. At present almost every avenue of progress is closed against us A deep-seated, crael, and persistent projudice meets and opposes us on almost every hand in the business walks of life and the social, political, and religious world. The great and growing prosperity of the colored people in this country has influcolored people in this country has influenced many thoughtlessly to maintain that the next is here and is here to stay. I am of the orlinon of those who held that the race is here to stay only as long as it is being prepared and fitted by Christian education and exilitation for the important task of working out its own destiny as a distinct race and a separate nation. The progress and advancement of the race will rather hasten the time when it will realize that it is best, if not necessary, to return to its fatherhand in Africa. The Afro-American will not be absorbed here. Notither will be block out, nor can he die out. He will hold his own as a race, and in the long run he must and will omigrate. He has begun already to do so, and finds it to his advantage. "Nor will this departure be altegether a matter of choice. It will be a necessary part of the evolution of the race, and in accordance with the teaching of history. The plain lesson of history is that two races cannot it we together side by side for any length of time without one becoming dominant, the other servite. Moreover, a sense of past wrongs and a knowledge of present injustice may often good the weaker race into painful strifes and sanguinary conditions the migration to Africa. All or any large proportion of the race will not go together, even if it were possible, but the colored folks will gradually depart to a country where they will have a fair chance in the "sec of life, and where the silly American prejudice will be found and voluntary. While the Afro-American is here gathering strength and material for this stage in the future history of the race he benefits and salvantages to be derived from emigration, and the going must be spontaneous and voluntary. While the Afro-American is here gathering strength and material for this stage in the future history of the race he is entitled to and should receive the same impartial treatment and consideration as any other Auerican edizen, and to him should be given an equal opportunity to work out the grea enced many thoughtlessly to maintain that THE BEY. MR. MIDDLETON'S VIEWS.

The BEY. E. R. Middleton, the leader of the Reformed Methodist Union Church of Charleston, said: "Our present enjoyment of civil rights amounts to very little, and even our few rights are about to be taken from us through legislative measures. In South Carelina, for instance, there is a bill called the "Jim Crow Car." which has passed both branches of the Legislature, and is now awaiting the signature of the Governor, whose action in this matter is being watched with the utmost earnest care by our people. This bill threatens us with the greatest evils. Under such circumstances it is impossible for me to say that we are enjoying civil rights with the whites. Educa-

tionally, the whites are far in advance of us now, having had some 250 years' start. Materially they control far more than we do. Morally, they are not all behind.

"Intertain the highest and most comforting hope of a grand future for my race within these linited States or on the sunny soil of Airica. A chance is all we sak, and if this be given to us and we fail, then the seal of condemnation can be put upon us. You will recollect that the majority of our race have justbeen emancipated from slavery, yet you have heard of our DeFarge, Rainey, Cain, Elliott, Smalls, Miller, and others on the floor of the national Congress; in your courts you have heard of our DeFarge, Rainey, Cain, Elliott, Smalls, Miller, and others on the floor of the national Congress; in your courts you have heard the voice of our Straker, Lee, Smith, Whipper, Lawrence, Wright, Etswart, Taylor, Dickerson, and others, Are not these sufficient proofs that our race can make its way?"

ANOTHER CLESCYMAN SPEARS.

The Rev. L. S. Lee of Summerville, near Charleston, said: "I nasert that it cannot be said truthfully that as a race we are one white better off to-day than we were twenty years ago, either socially or politically. How to account for this is the question, for it is a fact some can truthfully deny. Now let us see where we stand as a people. As yet we are no unknown quantity. So long as we are divided, so long will we accomplish nothing good for ourselves. Politically we are fast becoming, if we are not already, a noneutity, and that Afroamerical fill we have a country and that Afroamerical fill we have a country and the same and unknown quantity. So long as we are divided, so long will we accomplish nothing good for ourselves. Politically we are fast becoming, if we are not have a see that the is a borden to the Republican party, Why, the fact is that almo-touths of the way. None knows this better than the present Administration in Washington. It tell you that as a race we should et politics alone for the present at least, for, spart from

Buce Prejudice.

Mr. Everett J. Waring, a leading colored lawyer in Beltimore replied to THE BUN'S questions in this way: "The white people of the country degrade religion, patriotism. science, common sense, fair play, and deconey in their insane effort to oppress the negro. The white people of the country have no religion or Christianity as a great mass. A man who hates negroes, who lynches negroes, who votes against negroes, who passes laws in the jury box and on the bench because of than any infidel, skeptic, agnostic, and hypocrite combined. This demon, this poison, this disease, commonly termed 'race projudice has made the American white people mad. The white churches of America are fully responsible for colored prejudice. They drive negroes out from the holy communion table Lynchings occur, and white pastors, like cowards, stand mute and silent. The Christian Church bows down to idols. Until it settles the negro question in accordance with the pure principles of religion, the problem will perfect equality around the altar and comin politics, business, on common carriers, and The white people of America degrade

patriotism to oppress the negro. The black soldier fought for the flag in every war of the republic. Yet rebels and traitors to-day enjoy rights and privileges denied him. Foreigners come here to join bands with the oppressors of the negroes. A President can talk in his message of the wrongs of the Jews in Russia, but he is silent as to the wrongs of the negroes in America. Again the white people fear the in America. Again the white people fear the negro. They are afraid to give him a fair charge in life. He has grown in numbers, health, wealth, education, influence, and prespectly to an extent that startles the white people. They show their cowardice by claiming his utter inferiority, and at the same time placing every conceivable barrier neross his pathway. The negro must get money and property if he expects to overcome prejudice. Touch the white man's pocket and you touch his soul. We expect, ultimately, full and complete justice in the law, church, and business world. Our future, our decliny, is to be all that mind, money, and morals can bring to any people. Notwithstanding the law against mixed marriages, this is a mighty possibility in the South—ultimate amalgamation. The only other possibility is that in time the negro will control the land and labor of the great South—will rule the South, in fact.

"As to the question of our civil rights and equality, the lag, our citizenship, the law, and the decisions of the courts, are a shain and burlesque. We are practically allers, and yet I do not despair. Absolute annihilation can alone stay the progress and ultimate triumph of the race. We have heard much of the immorality of the negro, but the crime, wickedness, and sin of the white people of the world is a stench in the nostrils of decent men and angels. As to the question of time, does any intelligent man for a moment pretend to say that the achievements of the negro during the first twenty-five years of freedom are not magnificent, especially in the face of such frightful odds? Give the negro one hundred years of such progress, and, like the Jew, the white man may despise him, but will not dare deny him or degrade him." and the decisions of the

A NZORO POLITICIAN'S VIEWS.

Harry S. Cummings, a successful politician and the only Republican in the Baltimore City Council, said: "We hope to become more intimately identified with the business interests of the country, and are, therefore, labering to acquire money, which alone is the foundation of such success. Our ambition is to become tradesmen and skilled workmen; and, in spite of the unreasonable bar raised against our race in the trade unions and labor organizations, zeal and ratience will bring about success. That we do not get our civil rights is beyond doubt. But our future is hopeful. Our young men, mindful of the grand results accomplishing in the present are strugglingsalong the lines of progress, and in spite of discriminating laws and devious methods of an unreasonable prejudice, the forces at work new among our people will bring forth results undreamed." A NEGRO POLITICIAN'S VIEWS.

Advancement in Thirty Years. P. H. Murray, editor of the St. Louis Advance,

wrote as follows: "The negro is learning rapidly that in politics only the few can be the bank corporations, and so we have in many The capital is small, but the movement is in the right direction. The man among us who can talk well is being succeeded in his influ-ence by the man who does well. The mechanic, the educator, the lawyer, the doctor, and the merchant have taken the place of the politician and professional orator. The hopeful signs are the fifty trudes schools of the South. now filling up with colored pupils. Some of them have as many as a thousand pupils, already. The honor with which Clement Morgan came out of Harvard the fact that the equatorial telescope now used at the Lawrence University at Appleton. Wis., was made entirely by colored pupils in the School of Mechanical Arts at Nashville. Wis. was made entirely by colored pupils in the School of Mechanical Arts at Nashville. Tenn. I would rather see a colored man on 'Change than a colored man in Congress. I would rather see a colored man who could build a bridge than a colored man who could make a big speech. A fine speech indicates a high order of genius, but this material age requires builders and practical scientists.

The negro's ambition is like that of any other citizen. He looks forward to the indiscriminate mixing in schools, churches, workshops, and offices of the white and colored citizens. It may be a long time coming, but he looks for it, and will fight for it just as ardently as if it was to happen next week. The negro as a negro cannot succeed in America, and no other distinctive race as such can succeed here. It is not a country to make races great, but to make them homogeneous. As soon as race lines are wiped out, the individual comes in: and upon individual merit alone the country depends for success.

The intelligent negro believes himself the equal of the white man, but he knows that neither public santiment nor law allows him to assert or enjoy that equality. The man who thinks himself inferior to any other man is only fit for a slave. There is nothing behind the negro but slavery, and there is everything sheed of him. There must be an outlet for his anterprise, energy, and ambition; something for him to do that will not mildew his hopes and condemn him to the similess rounds of a menial life. He is now inding

than all the emoluments of a party has best bestowed upon him."

HON. MILTON TURNER ON THE PROBLEM.

J. Milton Turner, formerly United States Minister to Liberia and now living in St. Louis, sent his reply to The Sun's questions in this way: "Two hundred and fifty years of the most abject human slavery this present world has ever known was not the crucible to refine the American negro, and befit him for the more delicate and nicer purposes of cultured civilization. During the short generation in which the negro has lad access to books and public schools, he has shown his ability to conquer the abstruss sciences and acquire the exact sciences. With his civil rights resting as they do in the major portion of the several sections of our country, securely protected by American respect for law, it is only a question of time when prejudice shall give way to reason, and the negro by his high merit and industry, his identification with the agricultural, commercial, and manufacturing industries shall be able to exercise his political and civil rights without molestation or hindrance. The obstructions in his pathway are natural, and a legitimate outgrowth of his present crude condition. American sentiment and American principles have really no objection to a man or any class of men on account of race. Whatever of opposition the negro meets arises from prejudices acutely drawn against his condition rather than against him as a man.

"That the negro has a high estimate of his own posibilities and an abiding faith in his own position rather than against him as a man.

"That the negro has a high estimate of his own posibilities and an abiding faith in his own position of the hency such a power to the selection of our own limitutions of government to work out his own destinies, is an unqualified satisfaction. Schemes of colonization and dreams of expartiation no ionger take root in his mind. H

PROF. WOOD'S OPINION.

the outlook for my race in this country to-day toward civil and religious equality (for he asks in certainly hopeful.

"Civil rights for the black man in the United States is a pleasant little delusion. Legally robused of his Ged-given manhood at every position in life by such infamics as the Secarate Coach bill and the Separate School laws, and socially estracized in theatres, churches, hotels, and marts of trade and commerce, still he struggles on, battling nobly, grandly for the future and his rightful inheritance. What is there in store for such literatures of man's progress—the prodest realizations of man's progress—the prodest heritagathat an age repiete with the inest magnificant achievements of hand and urain can bestow upon a trusty, fathful, and earnest people." upon a trusty, faithful, and earnest people.

Prof. William H. Parham of Cincinnati said: The intelligent, thoughtful colored people of this country believe that the future of the destiny of this nation. They have no thought of either voluntary emigration or foreible expatriation, but expect to work out their part of the race problem here in this greatest country the sun ever shone on. They recognize the wide difference in the conditions surrounding the whites, and are wise enough to see and understand that to command consideration and respect they must bridge over in some manner or annihilate this difference in conditions. To do this they are educating their children, giving them mechanical training whenever and wherever they can, and preparing them for the professions. Skilled colored laborers and artisens are now found in every city and town, and well equipped colored professional men from the best seats of learning at home and abroad are multiplying. Knowing the white man's natural respect for filthy lucre they are saving dollars and acquiring lands, teaching their children habits of thrift and industry, and cultivating a spirit of self-dependence and of others. In politics the history and traditions of parties will not exert so much influence over our ballot as the welfare and betterment past but the living present will appeal to us and decide our political station.

"The colored people are eminently a religious people, with a deep and abiding faith in justice of God. They therefore confidently believe that God intends for them a future full of hope and promise in this very land where they and their forefathers have suffered and endured so much."

suffered and endured so much."

A STATE LEGISLATOR DISCUSSES THE SUBJECT.

George II. Jackson, one of Cincinnati's representatives in the Legislature, wrote: "We intend to urge that in all such public places as theatres, hotels, restaurants, railway coaches, sailway stations, sleeping cars, concert halls, concert gardens, and the many other places hold out openly for the accommodation of the public, we shall be treated wholly as we deserve, without reference to our color. If the place be a fine one, frequented only by genteel, well-dressed, and well-to-do people, and a rude, dirty, and shabbilly dressed negro should try to inflict his presence and patronage upon the place, no intelligent colored person would feel aggrieved by the refusal to entertain him. What intelligent and refined colored people complain of is the lumping of them with the general herd. Their individuality is entirely disregarded, and no amount of merit, unless they arrive at the prominence of freed Douglass, ex-Senator Bruce and a few other distinguished colored men, is sufficient to take them out of the general class of the excluded. In many parts of the North, where colored people are treated with great liberality in regard to their civil rights, there are many little things done which show the lingering prejudice which one excluded them. A STATE LEGISLATOR DISCUSSES THE SUBJECT.

"are constantly urging their people to save their money and buy property, especially real estate. This is beginning to have a good affect. Until about a year ago I do not believe that ever a hundred of the 25,000 or 30,000 colored inhabitants of this city owned any real property. Now the are probably

much else yet, though what progress has been made is encouraging."

"How about excred men in politics." Mr. Scott replied. "I think that a colored man should vote in every election, and vote for the best candidate or principle, just as a white man should do. But I do not think that our race is to be litted up through any devotion to politics. This must be accomplished in the schools and workshops."

In reply to TEE Sun's question, the Hon. Robert Gleed of Momphis, who was an influential State Senator during reconstruction times and has since devoted his life to further ing the cause of his race, wrote: negro is not on an equality with the whites and inclined to take too many holidays. He has too little regard for morality. He is suthese conditions, and then he will command respect. American negroes fail to get their civil rights not because they cannot get them. but because they think they cannot. They do not strive for them. They can get justice in the courts, but they have not the confidence to their wrongs will not be redressed, and so they remedy. It is true that lynching of black

would consent to leave only when forced to do so. They have to a considerable extent lost confidence in the white man because in trading with him bethas taken advantage of them. But in spite of all these drawbacks the negro has prospered in the South. He has acquired his own home, his farm. He has succeeded in mercantils and professional life. His children have orportunities for education which he had not, and altogether the future is bright with promise for him. There is less race prejudice in the South than most people imagine—less, indeed, than there is in the North. The black man represents a state of ignorance, viciousness, and thriftlessness, and it is for this, and not because the white man has not yet forgetten that he once held them in slavery, that lives on him the stigma of inferiority. Sifted down, it is more easte projudec than race projudice, and it will in time disappear. The negro recognizes that the white man's prosperity is his prosperity, that the welfare of one is the welfare of both, and he believes that the white man will in due time recognize this also. In this belief he has hope for the future."

THE REV. B. A. IMES ON THE OUTLOOK.

thorn within a gasteriated by the article of the people compilation of is the implied of them within general hard. Their individuality is entirely disregarded, and no amount of Fred Douglass, ox-Senator Bruce and a few other distinguished colored men, is sufficient excluded. In many parts of the North, where colored people are treated with great liberality in regard to their eith rights, there are nearly prejudice which once excluded them.

COMMENTS OF LEWIS D. RASTON.

Lawis D. Easton of Cindinanti wrote: "The hope of intelligent colored consultation of the colored control in the property of the

T. F. Cassels of Memphis, a successful and influential lawyer among the colored people, wrote: "The negro does not look for any future in this country as a separate and dis-

white brothers, the flexible white a thief and a gambler.

The negro does not get his civil rights. In the South be is not recognized in any way as a man. The barest suspicion of guilt is enough to occasion a lynching party without judge, jury, or even proper identification. Even negroes guilty of log stealing have been lynched and no effort made to apprehend their murderer. The negros only hope is in emigration to the West, to Okiahoma, or to sections of the North and West, among the better class of whites, whose race prejudice is not so pronounced. Emigration to Liberia is not what the negro wishes, since his hope lies in association with the whites. In Liberia, or other African colonies, he sees danger of a relapse into barbarism. Here he must remain and fulfil his destiny, but not in the South."

In Business Pursuite.

Mr. R. S. Lovinggood, editor of the Atlanta ing among our people that they must get hold of those forces that make power among other races, that is—land, money, education, patriot-ism, character. Never before in the history of among us to save money and buy homes. It is neard from the pulpit, by the fireside, on the streets, everywhere. The signs of it are seen in the organization of land companies, associations, and business enterprises of various sorts. We mean, too, to make good use o the educational facilities afforded us by the public schools which are being rapidly perfected in the South and by the colleges so bountifully provided by the Christian people of the North, for we realize that the thinkers of this world rule it. Numbers are nothing: mind is everything. With a deathless deter mination that knows no defeat we shall through our press and other mediums, appea to the conscience of this nation for every right thing of the plans of the race these are they If one thinks that we are going to give up in

despair he is mistaken.
"You ask if we are on an equality with the whites. Well, in law we are equal; in fact, we are not. The law makes both white and black indefinable, often keep the colored man from the polls. We are not equal in regard to rep-

indefinable, often keep the colored man from
the polls. We are not equal in regard to representation in the Government. Although
forming about one-half of the loyal population
of the btate of Georgia, and possessing onethirtieth of the taxable property, we have only
two out of the 400 or more law makers at the
capital. In the city of Atlanta we have about
30,000 of the population, representing about
\$1,265,360 of taxable property in the city government. Is not this taxation without representation?

"However, there are some things favorable
to us in the South. You know the masses of
our people are very poor, yot we can get employment in the South. Many of the trades
are open to us in which we can make a livelihood. There is plenty of land here and we can
buy it. That means a great deal. Many of the
Southern people desire our wellfare. I am
satisfied with that. Our future is a hard question. The projudice against us is more severe,
the barriers more stubborn than any that have
sever aonironted a people, and I look at our
future more seriously than most. Prejudica,
if possible, grows stronger. The Christian
churches, one by one, have yielded to it, and it
is a question of serious import to me whether
two races separated by such prejudica,
both ambitious and progressive, can live
on the same territory without conflict. I remember that the piebeians in the Boman empire, though of the same color as the pairclans, were excluded from the comitia, the
Senate, and all civil and priestly offices of the
State for several hundred years. Though of
the same color, the statute of Rilkenny prohibited the Irish and English from intermarrying in the fourteenth century. Prejudice
ran high and has not ended yet. The wall of
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"Yet I am not without any hope. If the race will do its duty, justice will come. It may not be in my day or my way, but it will come in peace or in storm. I have an abiding faith in the American love of liberty and justice. It will again be aroused. I believe the day will come when every American citizen will gat justice, be he Greek or Jew, negro or Indian. I believe God intends that Americas shall be the last experiment of government."

TWO BUSINESS MEN TALE.

Mr. Willis Murphy of the mercantile firm of Willis Murphy & Son, of Atlanta, said: "In business the colored man enjoys more of civil rights than in any other calling or condition. So far as mere barter is concerned, color is an unknown quantity. At the same time, he colored man, no matter what his financial standing, wealth, or credit, can become a member of a Board of Trade. Chamber of Commerce, or Mercantile Union. In my opinion, the future of the race is dependent entirely upon the cooperation of the whites, granting, of course, our own efforts at sail-development."

Smith W. Ensley, Jr. Secretary of the Atlanta Loan and Trust Company, wrote: "Our immediate plans are to acquire homes, accumulate property, make judicious investments in the various enterprises developing in our country, educate our children, thereby enabling them to become useful and contribution citizens, and to convince our white neighbor that in the breast of the negro lies a heart as true, as loyal, and as patriotic as ever throbbed in the bosom of the proud Caucasian. We look forward to the day when caste and prejudice will be finally wiped out, and the status of recognition will be based upon integrity in business ooligations, morality and Christianity. This is our fondext hope, and if you will give us a fair chance in the race of life, this will demonstate itself to the satisfaction of all.

In business and commerce there is a perfect equality between the race. I regard the future of the negro as equal to that of any other American for whom the botentialities of the future of th

The Trouble in New Orleans. A New Orleans correspondent wrote that the egroes of that city and of Louisiana generally are considerably aroused over the rapidly growing intolerance of the whites. The separate car law is the most important of many instances of the last few years tending toward the tightening of the color line, and the ne-groes have rebelled. When this law was passed it occasioned widespread indignation among them, but no action was taken then. The negroes of the State are numerous, and they have a certain independence of the whites. have a certain independence of the whites. They have been successful in the professions and business, and have amassed considerable property. Some of them are rich. As the whites drew the line tighter and tighter, the negroes drew themselves aloof. They could

do very well by themselves.

The separate car law, however, was felt to be a direct slap in the face. They were forced to meet the whites on common ground forced to meet the whites on common ground in the railroads, and there was no way to pass over the indignity of that law. They specifly violated it by entering the cars reserved for the whites. There are many well-mannered and well-dressed negroes in New Orleans, and for a time the car conductors did not enforce the law. That tended to aliny the lif feeling. The whites, however, would not have it so. Complaints were made, and conductors who allowed negroes, nithough inoficensive, to ride in any other but the "Jim Crow car" were arrested. Some are under indictment now. The result was that the negroes have commenced a vigorous agitation to have the law repealed.

AN APPEAL POR PAIR TREATMENT.

An appeal for yair treatment.

An appeal signed by prominent colored men was published recently. The signers tender their services "in an cornest effort to vindicate the cause of equal rights and American manhood." They appeal to "the citizens of New Orleans of Louisiana, and of the whole Union to give their moral sanction and financial sid in an endeavor to have that oppressive law annulied by the courts." They term it the "imperative duty of oppressed citizens "to appeal to the judicial tribunals of the country, and

add: "In our case we find this the only mean left us. We must have recourse to it or sind forever into a state of horeless interiority. It is unnecessary to recarifulate. Occurrence are fresh in the minds of all. Every manus of outrage, even to murder, without refless has followed the operation of the obtoxical law. With such revelations we cannot but be apprehensive of worse results in the forever we feel that unless checked by the strong power of the courts the effects of that unconcentrational and malicious measure will be teneourage open persecution and increase to frightful degree opportunities for erime unother bardships."

RE-GOV. ANYOINE EXPLAINA Interviews by THE SUR correspondent with many colored men indicate that the overwhelming majority of them are strongly of the opinion that their civil rights are denied them and they look to the Festeral dovernment to assure them relief. Existov. U. C. Antolina, who has held a number of important offices, and is now employed in the Custom Hoteo, and is now employed in the Custom Hoteo, and it we have authered every sort of wrongs, oppression, and discrimination, and we are apprehensive of still worse to come. We are inscriminated against at the hotels, at all places of amusement, and by the rullroads and other carriers. The caste logislation known as the separatocar law was made, not so uncher the purpose of separating the races as log for the purpose of separating the races as log

Opinions in Washington. James M. Gregory, professor of Latin in Howard University, Washington, D. C., saids

"Our children are crowding into the school They are advancing to the higher grades

of | learning. They come out of profes-sional schools to become teachers; they climb into professors' chairs. Some are earning an enviable reputation as lawyers and physicians, while others are engaged in the important work of the Christian ministry. By faithful continuance in these lines the condition of the people must improve and their citizenship must be rendered more valuable because of increased intelligence.
Manual training has become an important part of education. The training of youth in the industrial schools will enable them to reach a higher plane of industry, will make them competent to do a higher grade of work and consequently gain for them higher wages. "The struggle has not been an easy one. By reason of our condition up to 1835 we had acquired but little property. It is a fact that not one-sixth of the colored population of the country lives in the cities. We are an agriculturni people, and in some localities are getting possession of the land. We are becoming tax-payers, and, therefore, like our white neigh-bors, are interested in having capable men make and administer the laws. In the single State of Georgia, in 1886, the colored people owned property valued at \$8,665,298, a gain of about \$6,000,000 over the valuation in 1880.

tionate increase in the South and West. "The outlook for the negro in this country is certainly encouraging, although by class legislation he has been deprived of some of his civil rights. I believe that the law providing civil rights. I believe that the law providing separate cars for white and colored people will be repealed. I am convinced by a recent visit to Tennessee that the railroad companies find it expensive to keep up the separate car arrangement and are willing to give it up. The more progressive white people of the South are opposed to the discrimination, and their views upon the subject will finally provail. It is true that we are far behind the whites in matters of education and property; but we are coming. All we want is a fair opportunity. We ask that no discrimination be made against us on account of our color. The negro is willing to work out his own destiny in this country. History is not wanting in examples of people rising from serfdom to a state even surpassing in attainment those by whom they were oppressed and despised. The negro aspires to be the peer of

The reports in the census of 1800 will show

still greater increase in Georgia and a propor-

DR. PURVIS SAYS THE BACE IS IMPROVING. offensive as used as an epithet, and makes the colored American appear as an alien. The term Afro-American is also objectionable as well as illogical. Color must be ultimately forgotten and we must adjust ourselves to the correction of ignorance among all classes.

"I came to Washington from my home in Pennsylvania during the war and entered the United States army as Acting Assistant Surgeon. I was assigned to the duty of attending freedmen and refugees. I have been attending these same people, or their descendants, ever since that time. I have been connected with charitable institutions established for their benefit. For years I have been in charge of the largest colored hospital in this city. My observations has been not only have these people shown in that time a phenomenal intellectual and moral progress, but that bodity they have changed for the better. There are fewer receding craniums and protruding under inwa and lips. Their noses are not so find. Their carriage and gat is more decided and dignified as a rule. This improvement is not the result of the fusion with the blood of white people. Amalgamation does not exist not the result of the fusion with the blood of white people. Amalgamation does not exist now kinch exists now is on a legitimate basis."

"BON. FIREDENICK DOUGLASS IS HOPFFUL."

one the result of the fusion with the blood of white people. Amalgamation does not exist here to-day to anywhere near the extent it did before and during the war. The improvement which exists now is on a logitimate basis."

HON. FREDENKE DOUGLASS IS HOPEFUL.

Fred Douglass, ex-Minister to Hayti, said in reply to The SUN'S questions: The hore of the colored people is in changing public opinica. They recognize the fact that this, in large measure, controls alike lawmakers and courts, and that neither laws nor decisions amount to much without the support of this silent power. Hence, they look with hope upon whatever tends to change public opinion toward them. They rely for this change in their favor much upon the acquisition of property, the influences of education, the cultivation of good habits. A reputation for honesty, industry, and general usefulness. They appeal in hope to the generosity, enlightenment and sense of fair pipy of the American people. They look forward to staying in the country and making the best of its opportunities and advantages. They know it is as jide to thick of getting rid of the white race as its for the white race to think of getting rid of the other. Africa itself is no refuge for the negro. The white man is there, and will be here, increasing in numbers and power.

Of course, they hope to got their civil rights. To doubt this is to doubt the progress of civilization and the triumph of pusitive. The American people are progressive in numbers and in all the elements of a great nation. They will by and by become too great to its small in anything. The case will be improved by the increase of the blacks, and by the aggregation of the blacks over the whide country. Where the latter are few will be former are many there will be decreasing resistance between them. The base much from the white man and he is declined to learn more. He is now reading and writing the white man's screent. Alees he is weakest there he is trongest their parties and into the organic law of the land to he an equal